AN IMPORTANT CASE ARGUED:

IN THREE DIALOGUES,

BETWEEN

Dr. OPIUM, GALLIO, and DISCIPULUS.

DESIGNED

TO EXPOSE ERRONEOUS TEACHERS: ALARM SECURE SINNERS: AND ASSIST THE DISCIPLES OF CHRIST.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true "Knowledge and Understanding of thy Word; and that both by their "PREACHING and LIVING, they may set it forth and shew it accordingly."

That it may please thee to bring into the Way of Truth all such as have erred "and are deceived."

"*We beseech thee to hear us, good Lord.*"

Litany of the Church of England.

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ADVERTISEMENT.

"FACTS are ſtubborn things," *is the old proverb. The following Dialogues are founded upon them, and living characters therein delineated. The publiſher has no deſign to reflect on any particular denomination of profeſſing Chriſtians: He loves all who love Chriſt, and are concerned to maintain his truth.* DISSENTING *Doctors, who adminiſter opiates to their flocks, as well as* CLERICAL *ones, are conſidered as proper objects of cenſure. For all ſuch, of every denomination, the writer offers up the comprehenſive petitions contained in his motto on the title-page, and heartily joins the public congregation in ſaying,*

"We beſeech thee to hear us, good Lord."

BRITISH MUSEUM

AN IMPORTANT CASE, &c.

DIALOGUE I.

Gallio.

GOOD morning to you, Dr. *Opium*: I have taken the liberty of introducing a young man to you, who is diſturbed in his mind by thinking too much of late about religion; and as you are well qualified by your learning, and experience in theſe things, to afford him aſſiſtance, I hope you will do what you can, to recover him from his preſent dejected ſtate.

Dr. *Opium*. Moſt certainly, Sir; I am glad to ſee you, and ſhall attend to the caſe with great pleaſure: it is indeed a very deplorable ſtate for young perſons to be brought into; there is no kind of melancholy ſo ſhocking, or difficult to remove, as that which proceeds from too cloſe an application to religion. Many people ſuppoſe they ought to be as wiſe as their teachers; and by too deeply ſtudying the bible, and other religious books, (eſpecially thoſe of an enthuſiaſtic tendency) they become loſt to ſociety. Theſe things are too deep for young minds, and eſpecially for ſuch who have not had the advantage of a learned education.

Gallio: Thank you, kind Sir, for your readineſs to aſſiſt us; and I have no doubt but, through your *wholeſome advice*, the young man will get rid of his preſent notions, and be as chearful as ever.

Dr. *Op.* Pray ſit down, young man:—take a chair, Mr. *Gallio*. Well, let us now have a little converſation together; and don't be intimidated, but ſpeak freely. I find you are diſtreſſed in your mind, which indeed is plainly perceived by your countenance. Pray, what is the cauſe?

Diſcipulus: Sir, I am very ignorant, and have but very little learning.

Dr. *Op.* So much the better, young man: ſeeking after knowledge has brought you into this way. I underſtand you ſtudy things which are too deep for you. It requires a great ſhare of learning to underſtand religion. The Bible is a very difficult book

indeed: there are many things in it which puzzle the greateſt minds: nay, I dare venture to ſay, there are ſome too high for the capacity of the firſt Archbiſhop in the land fully to define: and if the great, the wiſe, and the learned, are incapable of ſolving theſe difficulties, no wonder that ſuch a mind as yours is loſt in contemplating them.

Gallio. Ah, worthy Sir! I have often told him ſo myſelf, but he would not be ruled. He has lived with me full ſix years, and I challenge him to ſay that he ever ſaw me read the Bible, or any other *deep* book. I told him that if we did our duty as well as we could, that was enough: God does not require any more of us than we are able to do.

Dr. *Op.* Very true, Mr. *Gallio*; a man will never be called to account for his ignorance. You may hear the Bible read at church every Sunday, and your duty explained in a ſermon. God does not require perſons to neglect their buſineſs, and ſpend their time on *week days*, about religious enquiries. Well, young man, What is the particular thing that makes you uneaſy?

Diſc. I am concerned about my ſoul, Sir.

Dr. *Op.* Concerned about your ſoul, young man! that is a very extraordinary caſe indeed. It is time enough for you to think about that. You are now arrived at a period, when you ought to be thinking about when, how, and where you ſhall ſettle in the world. You are taking care about the ſoul, and neglecting the body: that will never do, young man; you muſt alter your way of thinking.

Gallio. I told you the very ſame thing myſelf, did I not? He knows that this has been my conſtant concern ever ſince he knew me. I love my ſoul as well as he does, but I have not leiſure to think of it at preſent: I have many other things to mind, that *muſt* be attended to.

Diſc. To be ſure, my maſter has many times talked to me of theſe things; but ſtill, I cannot help being concerned about my ſoul; for I conſider, that I may die before my apprenticeſhip expires, and have done with the world for ever; and if I ſhould die in my ſins, what will become of my ſoul? [Here he burſt into tears.]

Dr. *Op.* Mr. *Gallio*, the young man is in a very bad way indeed; he is very far gone, I aſſure you. [*Aſide.*] Don't diſtreſs yourſelf; you muſt not indulge ſuch gloomy thoughts as theſe. It is time enough for you, thirty or forty years hence, to think of death. If you indulge theſe ideas, you will grow worſe and worſe.

Diſc. I acknowledge, Sir, they make me very uneaſy; but I think again, ſhould I die in the ſtate I am now in, how ſhall I eſcape the puniſhment due to my ſins? What will be my ſtate in another world?

Gallio.

Gallio. This is always his talk, Doctor, from morning to night; he is enough to drive one mad: he is always raving about his ſoul, death, and another world. I tell him, he ſhould not think of theſe things, he will crack his brains: and indeed, to tell you the truth, I am afraid he will hurt my family by talking of them.

Dr. *Op.* I hope not, Mr. *Gallio:* you will no doubt do your duty, by endeavouring to counteract theſe things as much as poſſible. One in a family, of this turn of mind, cauſes trouble enough, where the *misfortune* happens. Thank God, none of my family are this way inclined; we are all at peace.

Diſc. Ah, Sir! I wiſh my mind was at peace; I would give a thouſand worlds: but at preſent it is very far from it; for I often think, ſhould I not be born again, I cannot ſee the kingdom of God *.

Gallio. There again, Doctor; that's another thing he is conſtantly talking about, and which I could never underſtand: he wants to be born again. How can that thing be?

Dr. *Op.* I will aſk him a queſtion:—Pray, young man, was you ever chriſtened?

Diſc. I fear, Sir, I am not a chriſtian; and this is what concerns me ſo much.

Dr. *Op.* What, are you not a *chriſtian?* What are you then, a *brute?*

Diſc. No, Sir; were I a brute, I ſhould have no ſoul to be concerned about: I am a rational creature, and have an immortal ſpirit, which muſt exiſt for ever; and yet, I fear that I am not a chriſtian, if I underſtand the meaning of the term.

Dr. *Op.* Why, a chriſtian is a chriſtian. Where was you born?

Diſc. In the neighbourhood of this town.

Dr. *Op.* Very well; then you was born in Chriſtendom; and I aſked you before, Was you ever chriſtened?

Diſc. I did not underſtand you, Sir; I was chriſtened at church, and my godfather and godmother are now living.

Dr. *Op.* Was you ever confirmed?

Diſc. Yes, Sir, when I was about twelve years of age; but I don't know I was made a chriſtian by either of theſe ceremonies.

Dr. *Op.* Ceremonies, young man! Don't trifle with ſuch things as theſe, I beſeech you; I cannot bear blaſphemy. I ſuppoſe you have forgotten your catechiſm, or you would not ſpeak thus. Were you not, by baptiſm, made "a member of Chriſt, a child of "God, and an inheritor of the kingdom of heaven?" Theſe are great advantages, ſurely!—are they not?

Diſc. I confeſs, Sir, that by baptiſm I was outwardly and by profeſſion received into God's viſible church, but I want to be a chriſtian *inwardly*; for the ſcripture ſays †, *He is not a Jew, which*

* John iii. 3. † Rom. ii. 28, 29.

is one outwardly; neither is that circumciſion which is outward in the fleſh: But he is a Jew, which is one inwardly; and circumciſion is that of the heart, in the ſpirit, and not in the letter.

Gallio. Shocking! pray don't be ſo vulgar. I told you that theſe things were too high for you an hundred times over, and yet you would not deſiſt from purſuing them; and now you ſee what they have brought you to; you are almoſt mad.

Diſc. Would to God I were in my right mind; I have been beſide myſelf too long, but it was through ignorance. Lord, what ſhall I do to be ſaved?

Gallio. There, Doctor, that is another of his mad ſpeeches! he is often crying, "What ſhall I do to be ſaved?" when no danger is near him, nor any thing likely to hurt him. I am ſorry I have troubled you with him, for he appears incurable; and therefore we will withdraw. Bedlam is the propereſt place for him.

Dr. *Op.* Don't be in a hurry, Mr. *Gallio*, I am not without hope of the young man; he may hear reaſon, and be perſuaded to forſake theſe melancholy thoughts. Pray do you believe the ſcriptures?

Diſc. Yes, Sir; I believe the ſcriptures are the word of God, but I am afraid I have no true faith. I want to be a believer, and then I ſhould have no doubt of being ſaved, ſince Chriſt ſays, *He that believeth ſhall be ſaved.*

Dr. *Op.* Young man, I tell you once more, you muſt not meddle with ſuch deep things; you have faith enough, I dare ſay; you are to do your duty, which is to fear God, and keep his commandments; that is the whole duty of man.

Diſc. This does not appear to agree with what I was laſt night reading, in the prayer book, I think, among the articles of the church; one of which ſays, "We are accounted righteous before "God, only for the merit of our Lord and Saviour Jeſus Chriſt, "by faith, and not for our own works and deſervings." I concluded, if that was true, then I muſt be ſaved by *faith.*

Dr. *Op.* Do you know how long theſe articles have been made? Why, before your great grandfather was born: and do you think men are not wiſer now than they were then. Although we are bound by our office to ſubſcribe theſe articles, and to pray in the words thoſe reformers have preſcribed for us, yet our preaching clearly ſhews we don't attend to them; we conſider them as an old almanack.

Diſc. I have thought ſo many times, and wondered at the contradictions I have heard between the pulpit and the deſk; and was led to conclude they could not *both* be right: the *deſk* aſſerting we were to be ſaved by *faith*, and the *pulpit* by *works*: this led me to determine I would attend ſome other places of public worſhip, in order that if poſſible I might learn which was the right way.

Gallio.

Gallio. Tell the Doctor all about it: if you don't, I will; he shall not be deceived. Doctor, he is turned Methodiſt, and that is the truth.

Dr. *Op.* Aye, aye! that explains the matter at once: I don't wonder at your preſent condition. I wonder that you are alive, young man; that you have not deſtroyed yourſelf before now. Away with ſuch fellows!, they are not fit to live; they turn the world upſide down. Would to God the legiſlature would enact ſome laws to puniſh them, and if poſſible to extirpate them from the earth. No perſon can tell what injury they do to ſociety.

Diſc. If this be their true conduct and character, I miſtake the name. Pray, Sir, what is a Methodiſt?

Dr. *Op.* A Methodiſt! why every body knows what a Methodiſt is. I have told you their character before: I can't help being in a paſſion when I think or ſpeak of them: there is no bearing them.

Diſc. I hope, Sir, I have not offended you; I did not mean to do it: I aſked the queſtion merely for information, ſuppoſing I might be miſtaken; for the doctrines I heard preached in the chapel I have attended, were agreeable to the 39 articles of our church, which declare that mankind have deſtroyed themſelves by ſin, and that their recovery can only be effected by faith in the Lord Jeſus Chriſt;—that we muſt all be born again;---we muſt repent;---and that we muſt believe in Chriſt, or we cannot be ſaved: and it is this preaching which has ſo greatly affected my mind.

Dr. *Op.* Well it may affect you; ſuch deep things are enough to drive you mad. But pray, did they ſay any thing about good works? Did you mind that among the reſt? Did they tell you to fear God, and keep his commandments?

Diſc. I was going to inform you, Sir. They add, that to be born again, is to have a total change of heart and life. To repent, is to have a godly ſorrow for ſin, which will always be attended with a forſaking of ſin. That to believe on the Lord Jeſus Chriſt, is to believe the doctrine of the goſpel reſpecting Chriſt, and ſalvation by him; and to truſt upon him alone for ſalvation. That this faith will be proved by love to God, and our neighbour; that it will purify the heart, and produce good works, to the glory of God, and the benefit of mankind; for without holineſs no man can ſee the Lord; and —

Dr. *Op.* They preach no ſuch things; they deny good works; I have heard ſo an hundred times; they preach nothing but faith; I know it.

Gallio. Don't affront the Doctor in his own houſe; I warrant he knows better than you.

[The Doctor's ſervant enters the room, with the following meſſage to his maſter:— Doctor *Smooth-tongue* and Parſon *Gamble*

ſend their compliments to you, and they are waiting to accompany you to 'Squire *Bounce*'s, to dinner.]

Dr. *Op*. My compliments; I will wait upon them directly. Well, Mr. *G*. you and the young man muſt excuſe me, as I make it a point never to let dinner wait; ſo I wiſh you a good morning; but I will lend the young man the beſt book in the world to read, and ſhall be glad to ſee him another time, when I am at leiſure. It is the New Whole Duty of Man; I will ſtep into my ſtudy and fetch it you.

Gallio. You need not trouble yourſelf, Doctor, I have it at home; my father left it me as a legacy, though I have never had any time to read it. You have ſeen it, *Diſcipulus*, at my houſe.

Diſc. I don't recollect ſeeing the *Whole* Duty of Man, or any part of it, in your houſe.

Gallio. It is there, Doctor, I know, though he has not ſeen it; and he ſhall read it, and then wait upon you again. Good morning to you, Sir, and thank you kindly.

Dr. *Op*. Good day to you, Gentlemen. But hark ye, young man! You will be ſure to attend at the ſacrament next Sunday morning, at the pariſh church?

Diſc. I am afraid my mind will be too diſcompoſed to receive ſo ſolemn an ordinance.

Dr. *Op*. Pſhaw, Pſhaw, diſcompoſed! Why that is the only thing in the world to compoſe you. It has compoſed thouſands as bad as you. Did you know drunken *Joe*, Mr. *Gallio*, who lived at the Red Lion?

Gallio. Yes, Sir, very well; a ſad fellow!

Dr. *Op*. Well; the day before he died, he was raving about his ſoul, like this young man, and had many fearful things upon his mind; ſo his poor wife ſent for me: I gave him the ſacrament; and though he lived 24 hours, and was quite ſenſible to the laſt, yet he never mentioned his ſoul once afterwards. So don't be afraid, young man. But my friends will be impatient, ſo I muſt hurry away. Good morning.

DIALOGUE II.

Diſcipulus.

YOUR ſervant, Sir. I have taken the liberty of waiting upon you again, to have a little more of your advice, reſpecting my diſtreſſed ſituation.

Dr. *Op.* What, are you diſtreſſed ſtill, young man? Have you read the book I recommended you when we laſt parted?

Diſc. Yes, Sir, I have carefully read it through.

Dr. *Op.* Aye, what! and not eaſy in your mind! Why, that is amazing indeed. This book has done wonders in eaſing the minds of perſons in your way.

Diſc. It does not ſeem to deſcribe my caſe.

Dr. *Op.* Not deſcribe your caſe! Why, you are diſtreſſed about not having done your duty, and that book tells you how to do it.

Diſc. Ah, Sir! my caſe exceeds any deſcription that book gives of ſinners; it ſeems far more deſperate.

Dr. *Op.* I am ſorry for that indeed, young man; I did not underſtand that you had been ſo very bad as that, when we converſed together laſt.

Diſc. O yes, Sir! I am the chief of ſinners: there is no commandment but I have broken.

Dr. *Op.* What, young man! Have you broken all the commandments; are you a murderer, thief, and adulterer? Take care what you ſay; you will be taken up and hanged.

Diſc. I don't mean, Sir, that I have actually committed theſe things; but I have broken each of the commands, agreeable to our Redeemer's expoſition of them in the 5th chapter of *Matthew*, where he ſays, that anger is murder; and luſt, adultery. The ſins I have moſt to lament, are *heart ſins*.

Dr. *Op.* Heart ſins! heart ſins! Why I never heard the name before: I have heard of all ſorts of ſins, but never heard of heart ſins. There are no ſuch things, young man; you don't mean what you ſay.

Diſc. Ah, Sir! I am ſatisfied of their exiſtence, by the moſt awful evidence.

Dr. *Op.* Heart ſins, you ſay. I have the beſt dictionary extant, and I will ſearch it before you; if there are any ſuch ſins, we ſhall find

find a deſcription of them there. [Searches.] Heart ſins, no, there is no ſuch expreſſion: there is *heart's eaſe*, which the Doctor ſays is a very curious flower.

Diſc. I am not ſpeaking of flowers, Sir, but of noxious weeds, which obſtruct the growth of better fruit. Alas! my *heart is deceitful above all things, and deſperately wicked* *.

Dr. *Op.* Aye! deceitful above all things, and deſperately wicked! What a dreadful bad heart you have!

Diſc. Yes, Sir; *every imagination of the thoughts of my heart, is only evil continually* †.

Dr. *Op.* Shocking indeed!

Diſc. I have gone aſtray from God even from the womb ‡. Foolishneſs is bound up in my heart §. The imagination of my heart has been evil from my youth ‖. The good that I would I do not, but the evil which I would not, that I do. I know that in me dwelleth no good thing ¶.

Dr. *Op.* Good God, young man, you aſtoniſh me! Why you are as bad as the devil; you are not fit to live among Chriſtians.

Diſc. Indeed, Sir, I am not: I am earthly, ſenſual, and deviliſh **. I have inſulted all the divine perfections; I am under the curſe of God's holy law ††: condemned already as an unbeliever ‡‡; and every moment expoſed to the wrath and vengeance of an offended God; and if mercy, ſovereign mercy, does not prevent, I ſhall be puniſhed with everlaſting deſtruction, from the preſence of the Lord, and from the glory of his power §§.

Dr. *Op.* Why you are worſe than *Cain*; aye, even than *Judas*, who betrayed our Lord. They were neither of them ſo vile as you are.

Diſc. Feeling theſe things, I ſhould have been driven to utter deſpair, did not the bible declare, that the ſtate I am now deſcribing, is the ſtate of all men by nature, without exception; there is no difference; for, *from the ſole of the foot, even unto the head, there is no ſoundneſs in it; but wounds, and bruiſes, and putrifying ſores* ‖‖. We have erred and ſtrayed from God's ways, like loſt ſheep, and there is no health in us.

Dr. *Op.* Aye, aye; theſe expreſſions are in our liturgy, and we add, *Lord have mercy upon us, miſerable ſinners*; but I told you before, that our preaching clearly proves that we do not believe theſe things. Why, young man, were I, or my curate, to preach ſuch doctrines as theſe, we ſhould offend the whole pariſh. I fancy the Squire would ſoon take himſelf away from the church, and moſt of our hearers too. Old *Roger* the clerk, and I, might do duty by ourſelves. But, thank God, I believe the generality of my pariſh

* Jer. xvii. 9. † Gen. vi. 5. ‡ Pſal. lviii. 3. § Prov. xxii. 15.
‖ Gen. viii. 21. ¶ Rom. vii. 19, 20. ** James iii. 15. †† Gal. iii. 10.
‡‡ John iii. 18. §§ 2 Theſ. i. 7—9. ‖‖ Iſa. i. 6.

riſh are very honeſt, worthy ſort of people; they attend the church as often as they can, and very ſeldom miſs the ſacrament. They are not like you, young man; no, thank God, they have not ſuch hearts, nor have they lived like you. Search the pariſh through, and you will not find a ſingle perſon that knows any thing about *heart ſins*: they are very religious people, as far as they know.

Diſc. Would to God they knew their own hearts, they would not act as they do; for indeed, Sir, there are many very wicked people in our pariſh.

Dr. *Op.* Ah! prove your words, young man; don't defame honeſt characters; take care what you ſay.

Diſc. Sir, I don't mention this to excuſe myſelf, or injure them; but merely to convince you, that your pariſh is not quite ſo perfect as you ſuppoſe.

Dr. *Op.* Where will you find any ſuch characters? Point them out.

Diſc. Why, Sir, there is 'Squire *Bluſter*, the juſtice of peace, is very oppreſſive to the poor tenants, and you know ſwears almoſt every ſentence he utters. There is *John Driver*, his coachman, a very lewd, reprobate fellow. There is Mr. *Toper*, at the ſign of the King's Arms, will ſet down two for one, if not narrowly watched, and ſuffers tippling in his houſe all Sunday: and then there is old *Roger*, your clerk, ſeldom goes to a funeral but he comes away drunk. I have ſeen him ſtaggering at the grave, and could ſcarcely ſay Amen. And there is old *Delph*, the ſexton, will very commonly curſe and ſwear while he is digging, or filling up a grave: and I could name more ſuch characters, if there was occaſion.

Dr. *Op.* Perhaps it may be ſo; but it would very ill become me to quarrel with my pariſh for ſuch things. Pray where will you find a 'Squire that will not ſwear ſometimes, or a pariſh clerk that does not love a drop of beer. You are too nice, young man. You will find very few, if any pariſhes, better than mine; and you don't hear parſons quarrelling with *their* flocks any more than *me*. Well, young man, as the book I recommended to you has not done you the good I expected, I will give you another piece of advice:—Try good, chearful, merry company, an innocent game at cards, a merry ſong, and ſo on. The *Chriſtmas* holidays are at hand, and then you will have opportunity to amuſe yourſelf; and, by the bleſſing of God, I hope you will be better. For the preſent, farewell. Let me ſee you again after the holidays; and be ſure you do not abſent yourſelf from the ſacrament on *Chriſtmas-Day*.

DIALOGUE III.

Dr. *Opium.*

WELL, young man, you look more pleaſant this morning: you are much better, I hope. You have loſt your wild notions about *heart ſins* now, I ſuppoſe? A merry *Chriſtmas* ſeems to have introduced a happy new year.

Diſc. I have great reaſon to bleſs God, Sir, I am much more eaſy in my mind than I was; but my ideas about human depravity are as ſtrong as ever.

Dr. *Op.* Well, well, you will loſe all theſe gloomy thoughts by degrees: thank God you are better: I hope my advice has not been in vain. I ſuppoſe you have been enjoying ſome chearful company, and diverting yourſelf with ſome amuſements, ſince I ſaw you.

Diſc. No, Sir, I cannot engage in theſe things with pleaſure. My preſent peace has not proceeded from cards and company, but from a manifeſtation of God's pardoning love, in the dear Redeemer. The diverſions of the ſeaſon I have avoided, as improper for a Chriſtian at any time; and moſt of all, when the birth of a holy Saviour is celebrated. My leiſure time has been employed in a more rational way.

Dr. *Op.* What then, have you been at the ſacrament?

Diſc. No, Sir, I durſt not approach the table of the Lord, leſt I ſhould eat and drink unworthily. But a very worthy miniſter in the neighbourhood, by ſome means heard of my ſituation, and invited me to pay him a viſit, which I gladly accepted; and he ſoon underſtood my caſe; he knew what *heart ſins* were: and when I had opened my mind freely to him, I perceived tears in his eyes, which I thought was a ſad indication of the miſery of my ſtate; but he immediately thanked God, for the change which he had wrought upon my heart. I then found his tears were tears of joy, for the Lord's goodneſs to me. He went to prayer with me, and prayed very affectionately for me indeed; and afterwards talked to me ſo agreeable from the ſcriptures, that for the firſt time I had ſome hope. I ſaw that, though I was loſt, Jeſus Chriſt came to ſeek and to ſave ſuch who were loſt. Though I was the chief of

ſinners,

nners, yet Chriſt came into the world to ſave ſinners: and though was weak, yet Chriſt could help me: and though I had nothing merit ſalvation, yet the ſalvation of the goſpel was offered to me ithout money and without price. Theſe things gave me ſome ope, and I ſaid, who can tell but Jeſus Chriſt will ſave me.

Dr. *Op.* Aye, aye! that man is a rank enthuſiaſt, be who he ill. Pray where does he live?

Diſc. Sir, his name is *Evangeliſt*; he lives at ——

Dr. *Op.* I know him by name; as rank a Methodiſt as ever ved. He is noted all about the neighbourhood for driving people ad: ſeveral have been with me, who have been hurt in their inds by him; but, thank God, I believe they all went away retty eaſy. That fellow deſerves to be ſent to priſon. I hear he ntends viſiting my pariſh; but if he does, I'll engage to cure him t once: I will diſcharge the whole pariſh from going to hear him; nd I am ſure 'Squire *Bluſter* will turn out every tenant, and diſharge every workman that comes within the ſound of his voice. Did you tell him you had been with me?

Diſc. Yes, Sir; I told him how kind you had been to me; and hat you had recommended me to read a book, called, The *New* Whole Duty of Man: that you adviſed me to go into chearful ompany, and take the ſacrament to compoſe me.

Dr. *Op.* Well, what did he ſay to that?

Diſc. He ſhook his head, and, I thought, ſeemed concerned. He aſked me whether your converſation had been of any uſe to me: told him that you did not ſeem to underſtand my caſe; and that ou ſmiled when I talked to you about *heart ſins*; and ſearched the *dictionary* to find them, but could not.

Dr. *Op.* Well, did he find them in *his* dictionary?

Diſc. He did not look there for them. He obſerved, that an enlightened ſinner has no occaſion to refer to dictionaries for heart ſins: the proper place to find them, is in the glaſs of God's law, which declares, that the thought of fooliſhneſs is ſin. And he further obſerved, that every hour too clearly manifeſted their exiſtence. He then propoſed to lend me a book, called, THE COMPLEAT DUTY OF MAN*, to read, ſaying, it would be of uſe to me.

Dr. *Op.* There, you ſee, we are of one mind in recommending the Whole Duty of Man.

Diſc. Yes, Sir, ſo I told him, and obſerved to him that it did not ſuit my caſe: he anſwered, there are two books nearly of the ſame name; one very good, the other very defective.

Dr. *Op.* Pray, young man, what fault have you to find in that excellent book, which has paſſed through twenty-five editions, and is to be found in almoſt every houſe in England.

Diſc.

* This excellent Book well agrees with its title, and is worthy the diligent perusal of every ſerious enquirer after truth.

Diſc. Why, Sir, it promiſes in the title-page, and preface, to explain the *faith* as well as *practice* of a Chriſtian. The author finds fault with the *Old* Whole Duty of Man, becauſe it is all about morality, and does not explain *faith* properly.

Dr. *Op.* Very well; and does not the new book treat of faith?

Diſc. Yes, Sir, but in a ſtrange manner, I think: for in page the 10th, of the book you recommended, the author ſays, "God did "enter into a new covenant, by way of remedy for what was paſt, "and could not be undone; which, as may be fully collected "from the goſpel, was to this purpoſe:—That on condition of "man's ſtedfaſt *faith*, ſincere repentance, and *perfect* obedience, "he ſhould be reſtored, through Chriſt, to God's favour; and "after death, to that life and happineſs which was promiſed to "our firſt parents, without taſting of death. And the condition "on God's part of the covenant, the remiſſion of ſins, is always "ready to be made good, if we fail not on our part of having "worthily repented and reformed our lives. Our Saviour has "made a full, perfect, and ſufficient ſacrifice, oblation, and ſatiſ-"faction, for the ſins of the whole world; he has ſuffered a cruel "and ignominious death upon the croſs for our ſakes; and by his "death and ſufferings has purchaſed this grace for us, that real "repentance and *ſincere* obedience ſhall be accepted inſtead of in-"nocence."

Dr. *Op.* Well, is not that good doctrine? It is what I have preached all my life-time.

Diſc. O Sir! If my ſalvation depends on *perfect* obedience, woe be to me! For "I cannot pray, but I ſin; I cannot hear, or "preach a ſermon, but I ſin; I cannot give an alms, or receive "the ſacrament, but I ſin: Nay, I cannot ſo much as confeſs my "ſins, but my very confeſſions are ſtill aggravations of them; my "repentance needs to be repented of, my tears want waſhing, "and the very waſhing of my tears needs ſtill to be waſhed over "again with the blood of my Redeemer."

Dr. *Op.* Stop, ſtop, young man; you go too far.

Diſc. Sir, I repeat the very words of Biſhop *Beveridge*.

Dr. *Op.* But then, juſt afterwards, the author tells you, that the condition of the goſpel covenant is not a perfect, unſinning obedience, but a ſincere endeavour to obey all the command-ments.

Diſc. Then, Sir, he contradicts himſelf, and how can I believe him? Beſides, in the ſame page, he ſays, "Nothing but a good "life will entitle us to the favour of God:" And if ſo, what muſt I do? What muſt become of me. This doctrine, Sir, is enough to drive a man to deſpair. In the COMPLEAT DUTY OF MAN,

which

hich the minister lent me, these things are properly explained. ſee that Chriſt muſt be my righteouſneſs;—that faith and repen- nce are the gift of God, which I humbly believe the Lord will eſtow on me. As to *ſincere obedience*, it is an expreſſion in every icked man's mouth, and deceives many: it is a mere noſe of ax, and may be made to ſuit every man's ſtate, be it ever ſo vile, or moſt men will aſſert that their obedience is ſincere. True faith n Jeſus Chriſt will make a man ſincerely obedient indeed, for faith orketh by love. The Compleat Duty of Man was written by a Mr. *Venn*, a very pious and judicious miniſter.

Dr. *Op.* A judicious miniſter, do you ſay! What, and aſſert uch things as you have been mentioning! Why, he is a rank en- huſiaſt, young man; none but ſuch characters ever uſe ſuch ex- reſſions, or believe ſuch doctrines.

Diſc. Sir, he is a miniſter of the Church of *England*, a clergy- an; and I find there are many ſuch worthy men in the Church.

Dr. *Op.* A clergyman is he! Aye, he may be a clergyman, nd yet an enthuſiaſt. There are many of that ſtamp crept into ur Church lately. I think the Devil is in the Biſhops for ordain- ng ſuch fellows. They are always crying out againſt the dignity f human nature; telling perſons they muſt be converted, regene- ated, and born again:—that they muſt be ſaved alone by faith in he Lord Jeſus Chriſt. And they preach as much about the in- luence of the Holy Ghoſt, as though they lived in the time of he Apoſtles. For my part, I don't ſee what buſineſs we have to iſturb people's minds about theſe things: let men do their duty, nd that's enough: what have we to do about faith? It is how a an lives, and not what he believes, that will ſave him. One ould almoſt believe, that ſome of thoſe who compoſed our Litur- y were riſen from the dead, for the cant of ſuch clergymen is uite of a piece with theirs.

Diſc. Indeed, Sir, I thought faith to be of great importance, nce Chriſt ſays, *He that believeth not ſhall be damned.* And to be ure, Sir, this book does agree exactly with the Articles and Li- urgy of our Church; and I thought that was quite conſiſtent vith the author's profeſſion, being a clergyman: and though he nſiſts that ſalvation can only be obtained by faith in the Lord eſus Chriſt, yet no book ever recommended holineſs more than his. And I ſhould think, if the Biſhops are ſuch perſons as the Apoſtle Paul deſcribes they ſhould be, in his firſt epiſtle to *Timo- hy*, the third chapter, verſe 1,—7. and in his firſt chapter of the piſtle to *Titus*, verſe 6,—9. they would have no objection to rdain ſuch men, nor be out of their duty in thus acting.

Dr. *Op.* Don't talk to me about profeſſions. A man ought o preach ſo as to pleaſe his people. I and my *pariſhioners* are all

of

of one mind about religion, for aught I know to the contrar
for we have generally ſomething elſe to attend to when we me
The Church is the place for religion; and let men ſay what th
will about religion, mine is fixed; and all the world ſhall n
turn me. My family have been of this profeſſion for ages, a
I ſee no reaſon to change my opinion. I will go to Heaven m
own way, and take as many of my flock with me as chuſe
follow me. Thank God, I have a good heart, and am afraid
nothing. My pariſh and I have lived in peace ever ſince I ha
been Vicar, and I hope we ſhall die ſo: however, I will do n
thing to prevent it. You and I, young man, are of differe
opinions: ſo it does not ſignify my having any further converſ
tion with you upon theſe ſubjects. You and Parſon *Evangel*
may be ſaved your way, and I will go to Heaven my own.
You are very welcome to all the advice I have given to you; a
if you prefer your own opinion, take it: but I beſeech you not
diſturb the minds of any of my pariſhioners with your ſentiment
So farewell.

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THE END.